A VINDICATION OF CHYMISTRY, AND Chymical Medicines.

Courteous and Candid Reader,

CHYMISTRY, is an ART that doth both teach and inable us (*for our exceeding good and benefit*) to seperate Purity from Impurity; *Exalt* and advance what *God* and *Nature* hath given us, to a farther and higher Perfection than we receive it indewed with. For all Bodyes, more or less, partake of the Grossness and Terrestriety of their *Matrixes*: But after their essential purities are seperated from that Terrestriety adhering, which they drew from their Matrixes, they make it plain enough by their powerful effects, that it is to this state they ought to be reduced, before they work with Efficacy; and yet they still retain their *Character* and *Internal Idea*.

Now if we shall well and truly consider it; what have we in this curious Nice *Age*, either for *Back* or *Belly*, *Pleasure* or *Necessity*, that hath not in some kind

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Now if we shall well and truly consider it; what have we in this curious Nice *Age*, either for *Back* or *Belly*, *Pleasure* or *Necessity*, that hath not in some kind

or other been oblidged to *Chymistry*, and its beneficial *Operations*, for that perfection we receive it in? What Calling may be said to have attained to the perfection and hight it now Glories in, without its help in some one or other of its (more sublime or trivial *Operation*.

Consider our *Bread* our *Beer*, *Wine*, *Meat*, &c. Or whatever can render our lives happy or satisfactory: And you will find it in one degree or other to pass under the hand of *Chymistry*, and its various Operations, or Preparations. And can we then be thus Insensibly led to admit its dayly help and assistance in things of smallest value; and can we be so stupid, dull, ignorant and blind, as to neglect its assistance in things of greater moment and concern? And not only neglect its friendly advice, but deny its profitable hand in those things, which above all others we most need its help in? Nay, we do not only deny it makes us happy; but we seek by all means possible to disgrace, slander, and make it (and its Professors) contemptible and odious to the whole world. Doubtless these are great follies, and we declare our selves either very ignorant, or else very Malitious and self-ended.

Can we with ease and content, admit and allow its favours, (and greedily seek after them) to improve and maintain our Purses and Pleasure, and cannot we admit and embrace its help for the preservation of our Health; without which the other will be of little benefit, and less pleasure? Consider, if *Nature* be weakned and oppressed, that she cannot accept of her usual and accostomed Food; so as she would, and ought to dispose of it for the supply of her Spirits, and maintaining of her Habitation; and if she cannot in her ordinary course, so play the *Chymist*, as usual: Doubtless

leſs, ſhe is leſs able to do it, in that which the very name, as well as the nature of it, makes her utterly to abhor, and reject; and if ſhe be not ſtrong enough to ſeperate the *Eſſences* of her dayly and accuſtomed *Food*, how ſhall ſhe *Extract* any thing from her *Phyſick* (if given groſs) that may give her that relief, which her preſent condition requires and calls for? She [*viz.* Nature] hath a double work to perform: Firſt, to Extract the Eſſential part (and to make uſe of it) and ſecondly to caſt off the Groſs as an enemy.

It would doubtleſs, therefore (in this caſe) be far better to ſave her the labour of ſeperation in this her weakned condition: For although Nature her ſelf when in health, can digeſt her Food (when Dreſſed) and ſeperate the *Alimental* parts to her ſelf, (and make uſe of it for Suſtentation) and caſt off the Groſs as uſeleſs: Yet her *Medicines* muſt be Pure, Digeſted and ſeperated, and fited for her uſe: for if ſhe cannot Digeſt her Food, then not Groſs *Medicines*; her Food when in health may be Groſs, becauſe ſhe can diſpoſe of it to advantage; but when Diſeaſed, her Phyſick muſt be pure, ſeperated and fit for her uſe, *viz.* To Joyn with the Spirit, or Natural life in man. And in this the *Phyſician* is rightly ſtiled, *Natures Handmaid*; but not for loading her with more Impurities, but in aſſiſting and helping her to caſt off Impurities, by that which is Pure. For of Neceſſity, either the *Phyſician* or *Nature* muſt officiate, or act as *Chymiſt*, before ſhe can have, or receive what ſhe calls for, and requires for her help and aſſiſtance. Who therefore not drowned in Ignorance and Envy, would ſo ſtrongly oppoſe ſo great a Good as *Chymiſtry* is Author of?

For this is the only Art (which by ſupplying us out of the light of Nature, with Convenient means and particular

Natures to ſeperate the pure from the impure) will teach us: Firſt, to heal all Diſeaſes of the Macrocoſmical ſubſtances, and afterwards by examples and experiments deduced from thoſe exteriour Cures, will ſhew us the right and infallible Cure of Diſeaſes in our own Bodies. He that knows not how to purge and heal Metals, how can he reſtore the decay'd, or weakned Radical Balſom in Man, and repair it by Comfortable and Concordant Medicines, to perform perfectly all its appointed functions; which muſt neceſſarily be put into action, before any Diſeaſe can be expelled: He that knew not what that is in ♂, *which purges* Gold, *how can he come by an effectual and Wholſome* Medicine *that will purge and caſt out thoſe Extrarious peccant cauſes that afflict and deſtroy the Body of Man? He that knows not how to fix Arſenick, or to take away the Corroſive nature of a Sublimate, or to Coagulate Sulphureous Spirits; and by a convenient Specifical Medium to break and diſſolve Stones in the greater World, will never in the body of man allay and tame the Arſenical Spirits of the Microcoſmic Salt, nor take away the Venimous indiſpoſitions of Sulphur, nor diſſolve the Stone in the Bladder, and drive it out being diſſolved.* Now as the Antient *Phyloſophers*; who knew Nature indeed, obtained their noble *Medicines* by the ſtrict and exact obſervation of Nature in her own path; how that kind was multiplied by kind, and without putrifaction there could be no Generation: And as they found excellent Medicines, by doing all things in the Metallick Kingdom according to the poſſibility of Nature: So if you would have a Medicine indeed, although inferiour to theirs, whether of the Mineral, Animal, or vegetable kingdom, you muſt proceed in the ſame method; for as kind is multiplyed by kind, and not without putrefaction; ſo if you will exalt any concrete to make it a friendly *Medicine*, it muſt be in Natures path; *Kind* with

with kind, and that by putrifaction. For the absolute things requisite to one that would conscionably undertake the Sick; are first to know how to unlock those Medicinal Bodies which the *Almighty* hath created, and how to prepare them, and when, and to whom to apply them; and also how to order and dispose the Patient, so as that he may reap that good from them, which by carefull administration of them is expected. And thus will a little quantity of such a well prepared Medicine, manifest it self in the powerful operating and friendly assisting of Nature, to cast off her Enemies (*viz.* Diseases) with speed and safety. But on the contrary, how loathsome is the very name of (gross and ill prepared *Physick* unto debilitated Nature! And what's the reason? Doubtless, the hard task she hath had put upon her by it, and even when she is least able to perform it, and hath more need of succour, than of a farther trouble.

Alas, how shall she receive so great a portion of loathsom *Medicines*, being weak when even in the greatest of her strength she would (not only) be troubled to take (but also at the sight of) it! and this from a secret sense and antipathy, her natural life or spirit hath against its nauseating and dull Quality, as well as the greatness of its Quantity.

Then certainly Nature hath no greater help, nor better remedy, then that true and friendly *Spagerick Art* or seperater of the Impure, from the Pure and *Medicinal* part, that so renders it apt, and fit, for her more easie and friendly Reception. Why then should any so Obstinately oppose so clear a truth, and so great a Good as this Excellent Art of *Chymistry*, in the preparation of Medicines (if compared with the other gross, sluggish and ineffectual foundation of Physick) or why do the *Galenists* cry out against others in things

they understand not? Or why do they Envy us, and speak against our Art, (by which we prepare Pure and harmless Medicines) and yet make use of those unnatural Chymical Medicines, prepared by the power of violent corrosive Fires, Destructive to Nature.

Our way of preparing vegetable specificks, is by friendly Dissolvents as are in themselves agreeable to the Nature of the thing acted upon, so that in seperation the whole Essence of the Concrete is preserved both volatile and fixed, in *Odour*, Taste and Collour, and the Drossy gross part cast away.

I say why do they make use of Oyl of Vitrial Salt Brimstone, and that dangerous Vomit ☿ Vitæ prepared of that high Exalted Poyson, *viz.* Oyle, or Butter of ☿ also why do they use, *Crocus Metallorum*, prepared *Steel*, *Crocus Martis*, *Flos Sulph. Lapis Infernalis*, ☿ *Dulcis* (falsly so called) *Sacharum* ♄, *Tarbith Minerale* (that hellish fluxing Preparation of *Mercury*) with many other of those churlish unnatural & in the *London* Dispensatory: Also why do they use *Chymical Oyls*, and *Salts* of *Herbs*, *Seeds*, *Berries*, *Spices*, *Barke*, *Woods*, *Wax*, *Rozins*, *Minerals* and *Stones*, with their *Compound* and simple *Distilled Waters*, all unnaturally seperated from their other parts, or principles, as their late learned unlearned *W.* calls them.

Doth Nature use these Fires in producting these Natural subjects they thus work upon? (No) Neither must her Children in their Art of Melioration. She uses Fire 'tis true, but 'tis her own, and it is she that furnishes the true Son of Art with his Fire, which is Gentle. Does she seperate the *Salt Sulphur* and *Mercury*, (in her Acts of Generation) and afterwards joyn them again. No, she Ferments, Putrifies, Digests, Vivifies and performs all her work and acts of Generation, with

with one only Fire which Varies the Species according to the Matrix, &c. What can you Gentlemen say for your selves, that have followed the subtile Doctrine of the *Athenians*, rather then the plain path of Nature, but do you glory in the Art of your Masters. We will rejoyce in the works of our Tutress Nature, whose Excellency will appear as well by reason, as dayly Experience.

Consider, what is it that gives Eminency and Perfection, to any one thing we esteem as Excellent; we shall find that it is the Purity of it, and that either in the Animal, Vegetable, or Mineral Nature: If we consider then what we are speaking of, *viz.* Medicines prepared *Chymically*; we must also conclude its Efficacy and Excellency to proceed from its Purity, or Purified Nature. Let us (I say) consider what it is for, it is to help and restore decayed *Nature* and her languishing Spirit. Now this Spirit is the most subtile part of Man (I mean not the Rational Soul) therefore no way to be assisted, but by that which is of Purity and likeness with it (*viz.* Medicines of a subtile penetrating Nature.)

The Consideration of *Nature* will tell you, what her Medicines ought to be, and a true consideration of such Medicines, will teach and tell you, what Nature is, so that the quality of the one will inform you what the Nature and Essence of the other ought to be; for the Physician must (if he will Cure a Disease) Administer his Medicines to the Spirit, because the Spirit is the sole Dispencer of Guifts to all the parts and faculties of the body; now as to the Quality of the *Medicines* you ought to use for Natures relief, and assistance, is, that they ought to be of most subtile and thin parts. Therein lyes the excellency of *Chymical Medicines*, above others, this Art being able

to Exalt the moſt dull and inactive Medicines, to the greateſt of ſubtility, and far beyond what nature preſents them to us in. Nor doth it thus Exalt their Purity and Efficacy, as to Cure all Diſeaſes both inward and outward only, but Renders the Medicine it ſelf Incorruptible alſo: whilſt the beſt of Galenical (Mixtures) will hardly keep a year. How then ſhould theſe poor Dirty, Droſſy Medlies, anſwer thoſe great Ends they Adminiſter them for? And how ſhall they root out inveterate, fixed and Chronick Diſeaſes? How ſhall they purifie the Impure, or help the Infirm, who are not Cured of their own Crude, corrupt and infirm condition?

If any ſhall here object, that the Galenick Medicines are ſafe, and the Chymical quickly Cure, or quickly Kill: Let ſuch objecters know, that they grant, and add more to the praiſe of Chymiſtry and Chymical Medicines then they are aware of; for nothing can quickly Cure but what is Efficacious, and fitted for ſo great a good, which nothing can be, that is not in ſome meaſure pure and like unto the nature it ſhall ſo aſſiſt. Herein do they unawares affirm the Excellency of ſuch Medicines: and then to thoſe that ſuggeſt, they as ſuddainly Kill, I muſt thus anſwer them, that they cannot Kill, if adminiſtred by skilful Operators (as thoſe muſt be that know their true preparation) for as Fire will warm at a fit diſtance; yet if any man ſhall (to warm another) apply a red hot Iron to his fleſh, it will burn him: So water will waſh a man clean, (if dirtied) and he therefore unadviſedly leap into a deep Well, he may be Drowned. Wine will cheer the heart, if moderately taken, yet many by exceſs have Killed themſelves; but this cannot be attributed to the dangerous, or Killing quality of the Wine, as Wine. So theſe Medicines we know, uſe and extoll, if adminiſtred,

or

or taken by Pints, may deſtroy Life: But if taken by Drops, Drams, or Spoonfulls, in their Vehicles, they Enliven and help nature to Conquer her Enemies, *viz.* Diſeaſes. When other Groſs, Sluggiſh and ill prepared Nauſeating Mixtures, ſerve only to ſtuff up the body (already too much obſtructed) with ſuch quantities, which rather hinder then further her own operation, and alſo to rob Nature of that praiſe due to her (and the Author of her) when ſhe hath overcome, both the evil of the Diſeaſe, and ſuch Medicines.

Now having briefly (and I hope to the ſatisfaction of every unbyaſed and candid Reader) vindicated Chymiſtry, and true Chymical Medicines;

I ſhall alſo with the like brevity, give the Reader an account of ſome Excellent Uſeful Chymical Medicines prepared by me; which may be of great benefit to all Honeſt Phyſicians, Chyrurgions, Apothecaries, Midwives, and others who deſign good, and deſire to be ſerviceable to their Generation.

A Catalogue of Chymical *Medicines prepared by* Richard Fletcher, *Living at the* Sun *in* Gutter-lane *near* Cheap-ſide London.

Eſſence of Southernwood, reſiſts Poyſon, kills Worms, provokes Urine, ſtrengthens the Stomack, and Cures Surfets. *Eſſence of Wormwood* doth the ſame.

Eſſence of Agrimony, helps infirmities of the Liver, Piſſing of Blood, and Inward Wounds.

Eſſence of M. Mallows, eaſeth pains of the Stone.

Eſſence of Marjoram, Cures Diſeaſes of the Brain.

Eſſence of Angelica, reſiſts Poyſon, cheers the Heart.

Eſſence of Dill and Fenel, Breeds Milk, ſtays Vomiting.

Eſſence

Essence of Mugwort, appropriated to Women; as also, is *Essence of Arrach*, *Germander*, and *Peneroyal*.

Essence of Betony, Dissolves the Stone.

Essence of Briony, Cures Dropsies, and Falling-sickness: so doth *Dwarf Elder*.

Essence of Centaury, Cures the Yellow Jaundice; the same doth *Succory* and *Endive*.

Essence of Comfry, and Clery, Strengthens Weak Backs.

Essence of Cowslip-flowers, Cures Palsies.

Essence of Arsmart, is wonderful in the Stone.

Essence of of Hyssop, Cures Coughs and Soar-throats.

Essence of St. Johns *Wort*, Cures all Cureable Wounds, both Inward and Outward to Admiration.

Essence of Lavender, Cures Falling-sickness, and easeth all Pains in the Head, Cures Deafness.

Essence of Laurel and Bay-Berries, Cures Diseases of the Womb and Bladder, Expels Wind, Cures Plurisies.

Essence of Featherfew, is a singular Womb Remedy.

Essence of Melilot, a wonderful friendly Dissolver of the Stone, and Cleanser of the Reins and Bladder.

Essence of Bame, Mints, and Rosemary, are wonderful renovating Medicines.

Essence of Tobacco, is excellent to Cure old Soars.

Essence of Rue and Savin, Kills Worms, Cures Pleurisies, Expels Birth, and After-birth.

Essence of Sage, is an excellent Medicine for Women to help them to go out their full time.

Also Essence of Tansie is the same.

Essence of Colts-Foot, Cures Coughs, Shortness of Breath.

Essence of Scurvy-Grass, Horse-Radish, Water-Cresses, and Broom, Cures the Scurvy and Dropsie.

Essence of Chamomel, Cures Pleurisies and Stone.

Essence of Saffron, powerfully corrects and expels Poyson, Cures Feavers, Consumptions, and drives out all offensive matter by Sweat and Urine; and is excellent

cellent in the Small-pox, Meaſles, and all Peſtilential Diſeaſes, and is a very great Cordial. The ſame is *Eſſence of Clove-Gilliflowers.*

Eſſence of Elder-flowers, Cures Dropſies, the Stone, and opens Obſtructions of the Liver, Spleen and Womb.

Eſſence of Walnuts, kills Worms, reſiſts the Peſtilence, Cures Convulſions.

Eſſence of Nutmegs, Cloves, Mace, and Cinamon, Strengthens the Brain.

Eſſence of Barberries, Quench Thirſt.

Eſſence of Corriander, Graniwell, Cardamom-ſeeds, kills Worms, expels Wind, provokes Urine.

Eſſence of Benjamin, and Stirax, helps Coughs, Hoarſeneſs and want of Voice, and clears the Skin.

Eſſence of Pearl, Coral, Amber, and Amber-grees, are wonderful Reſtoratives; and Cures all Diſeaſes incident in Women.

Antiſcorbutick *Powder and Eſſence.*

Antivenerial *Powder and Eſſence.*

Stone Diſſolving *Powder and Eſſence.*

A Powder which cauſes Speedy Delivery in VVomen, a VVomb *Eſſence.*

Theſe Excellent Specificks, are all prepared by proper Diſſolvents, by which the Volatile and fixed parts are preſerved with their Odour, Tincture and Colour, ſo that what Nature is beſt pleaſed with, is here fitted for her reception, that ſhe may diſpoſe of them, for thoſe great uſes and ends they were deſigned, *&c.*

Reader,

I have not given you a full relation of the uſes and Vertues of thoſe before mentioned Eſſences. Therefore I add this; VVhat

Whatever is, or may be attributed to any Vegetable, the ſame and more may be attributed to the Eſſence of that Vegetable, for by how much it is exalted in Purity; by ſo much it exceeds in Vertue and Excellency.

And as theſe noble Remedies are Purer, (then the other common Groſs Mixtures, which are uſually given in great quantities) ſo muſt their Doſe, *viz.* 5. 10. 15. or 20 Drops in VVine, Beer, Ale, Sider, Tee, Coffee, or Broth, 3 or 4 times a day, that the active penetrating ſubtile parts of the Medicine, may expel the Evil, Obnoxious Diſeaſy Matter, and ſo reſtore decayed ſtrength, and bring Nature again into her true Path, by which ſhe may preſerve the whole man in health.

Thus having hinted unto you the Excellencies of true prepared Vegetable Eſſences, and their ſafety above others: I ſhall alſo ſpeak a little to Mineral Preparation, and ſo conclude the firſt part.

Mineral Medicines have a more univerſal tendency then Vegetables, they being higher graduated in Nature, and more fixed, and more locked up, and harder to come at, for prudent Nature hath put Bolts and Bars upon her beſt Jewels, and hath made ſtrong Fences about them leſt ſtrangers ſhould eſpay them, and ſteal them away, and make an ill uſe of them, and cry they are ours, and Nature ſhall obey us, ſhe is our ſervant, and we will do what we pleaſe with her. Therefore ſhe keeps the Keys of her Treaſuries her ſelf, but ſhe will vouchſafe to lend them to ſuch of her Children as are willing to be inſtructed by her, and will promiſe alwayes to walk in her path, and perform whatever ſhe commands; I ſay, ſuch a one, and no other, will ſhe ſet into her Chambers of Beauty and Riches, but he that hath her Keys, which are friendly Adjuncts, may open Mineral bodyes, and extract that ſolar tincture, which ſhe hath planted

planted in them; for it is this ſolar Tincture, which is ſo amicable to Nature; and Cures the moſt Radicated Diſeaſes, by Enlightning and Enlivening the natural ſpirit, by which Nature comes both to ſee her Errours, and amend her Wayes; being thus enabled, not only to caſt off all offending Matter formed in the body, but alſo changing thoſe Venoms, the cauſe of ſuch Matter, and wiping off the Character of the ſame.

And ſuch a Medicine as this, is my well known and often tryed Powder, called the Eagle of Metals: As alſo my little Powder *viz.* the Solar Dove, with which Medicines I have Cured many Diſeaſes, accounted by the Proud Perſecuting Colledge Incurable, as hundreds can witneſs (for me) in this City that I have Cured for Nothing; when they had Spent all they had to ſatisfie the unreaſonable demands of thoſe Phyſitians they then had made uſe of (by whom they were rendered more miſerable then before) A further account of which I ſhall give you in my Book of Cures, which God willing will ſpeedily be Printed.

Now having attained to the Knowledge and Preparation of ſuch Medicines; is it not good reaſon I ſhould have the liberty to uſe them (without Moleſtation) for the good of the Poor, and the Glory of *God*, the giver of every good and perfect Guift, to whom be Glory, *Amen.*

VVhatever I adminiſter to another, I dare be oblidged to take the ſame Doſe every day for a year, to prove the ſafety of my Medicines, and let every Phyſician do the like, if he dare truſt to the ſafety of his, *&c.*

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POSTSCRIPT

To the

READER.

Courteous Reader,

SUch is the Envy, Ignorance and Clandestine Art, and Subtile practice of many of the Professors of Physick, Apothecaries, Chyrurgions and others of their friends and fond lovers of the blind Galenical Tribe, to instill into the minds of men a more then ordinary prejudice against Chymistry, and the Professors thereof: Exclaiming against the Art (because they understand it not) and branding the Artists with such marks of Infamy, (as if right took place) they themselves ought to bear; and only because they are Paintull, Studious and Industrious men, who labour in the field of *Medicine* with admirable Success: Hence it is, that they persecute us, and consulting with *Demetrius*, find cause thus to reason. If this *Sect* prevail, our *Craft* by which we get our VVealth, will come to nothing; here lyes the stress of the matter: VVealth is that which they seek; and the Health of the Sick is sought by Chymical Physicians. Thus Friendly Reader have *I* in brief stated the difference between a Mercenary Doctor, and a true Son of Art; that people may no longer mistake Shadows for Substances, and through that errour may no longer be rendered willing to be deceived. I was willing to sustain this Labour and Charge; not in the least

leaſt doubting, but that theſe Lines (if read without prejudice) may be of good effect to clear the underſtandings of moſt men: So, as henceforth they will be able better to judge of the common practice of Galenical Phyſicians, and conſequently for the future be leſs prejudiced againſt Chymical Practicioners, then heretofore they have been, *&c.*

I intend (God willing) hereafter to publiſh more ſmall Peices of the ſame Subject.

From my houſe at the Sun
in Gutter-lane *near*
Cheap-ſide London,
Octob. 29. 1676.

F I N I S.